



UP TO THE SOURCE

Adoratio with St. John Paul II

FOR COUPLES

The Genealogy of the Person

From the “Letter to Families” from Pope John Paul II, Feb. 2, 1994

9. “Through the communion of persons which occurs in marriage, a man and a woman begin a family. Bound up with the family is the genealogy of every individual: *the genealogy of the person*. Human fatherhood and motherhood are rooted in biology, yet at the same time transcend it. ... Every act of begetting finds its primordial model in the fatherhood of God... When a new person is born of the conjugal union of the two, he brings with him into the world a particular image and likeness of God himself.

...God alone is the source of that “image and likeness” which is proper to the human being, as it was received at Creation. Begetting is the continuation of Creation.

...God “willed” man from the very beginning, and God “wills” him in every act of conception and every human birth. God “wills” man as a being similar to himself, as a person. This man, every man, is created by God “for his own sake”. That is true of all persons, including those born with sicknesses or disabilities. Inscribed in the personal constitution of every human being is the will of God, who wills that man should be, in a certain sense, an end unto himself. God hands man over to himself, entrusting him both to his family and to society as their responsibility. Parents, in contemplating a new human being, are, or ought to be, fully aware of the fact that God “wills” this individual “for his own sake”.

From the very moment of conception, and then of birth, the new being is meant to express fully his humanity, to “find himself” as a person. ... “To be human” is his fundamental vocation: “to be human” in accordance with the gift received, in accordance with that “talent” which is humanity itself, and only then in accordance with other talents. In this sense God wills every man “for his own sake”.

...By his very genealogy, the person created in the image and likeness of God, exists *“for his own sake”* and reaches fulfillment precisely by *sharing in God’s life*. The content of this self-fulfillment is the fullness of life in God, proclaimed by Christ (cf. Jn 6:37-40), who redeemed us precisely so that we might come to share it (cf. Mk 10:45).

It is for themselves that married couples want children; in children they see the crowning of their own love for each other. They want children for the family, as a *priceless gift*. ...Nonetheless, in conjugal love and in paternal and maternal love we should find inscribed the same truth about man which the Council expressed in a clear and concise way in its statement that God *“willed man for his own sake”*. It is thus necessary that the will of the parents should be in harmony with the will of God. *They must want the new human creature in the same way as the Creator wants him: “for himself”*. Our human will is always and inevitably subject to the law of time and change. The divine will, on the other hand, is eternal. As we read in the Book of the Prophet Jeremiah: *“Before I formed you in the womb I knew you, and before you were born I consecrated you”* (Jer 1:5). The genealogy of the person is thus united with the eternity of God, and only then with human fatherhood and motherhood, which are realized in time. At the moment of conception itself, man is already destined to eternity in God.

10. ...The words of consent of the spouses express what is essential to the common good of the spouses, and *they indicate what ought to be the common good of the future family*. In order to bring this out, the Church asks the spouses if they are prepared to accept the children God grants them and to raise the children as Christians. This question calls to mind the common good of the future family unit, evoking the genealogy of persons which is part of the constitution of marriage and of the family itself. The question about children and their education is profoundly linked to marital consent, with its solemn promise of love, conjugal respect, and fidelity until death. The acceptance and education of children—two of the primary ends of the family—are conditioned by how that commitment will be fulfilled. Fatherhood and motherhood represent a *responsibility which is not simply physical but spiritual in nature*; indeed, through these realities there passes the genealogy of the person, which has its eternal beginning in God and which must lead back to him.

...Through the genealogy of persons, conjugal communion becomes a *communion of generations*. The sacramental union of the two spouses, sealed in the covenant which they enter into before God, endures and grows stronger as the generations pass. It must become a union in prayer.

...Prayer is the place where, in a very simple way, the creative and fatherly remembrance of God is made manifest: not only man’s remembrance of God, but also and especially *God’s remembrance of man*. In this way, the prayer of the family as a community can become a place of common and mutual remembrance: the family is in fact a community of generations. In prayer everyone should be present: the living and those who have died, and also those yet to come into the world. **Families should pray for all of their members, in view of the good which the family is for each individual and which each individual is for the whole family. Prayer strengthens this good, precisely as the common good of the family.**

Litany of Married Saints

Holy Mary Mother of God, and Saint Joseph of Nazareth, Spouses,	<i>Pray for us</i>
Saint Joachim and Saint Anne, Parents of the Virgin Mary,	<i>Pray for us</i>
Saints Aquila and Priscilla, Missionary Couple,	<i>Pray for us</i>
Saints Anastasios and Theopista, Martyred Spouses,	<i>Pray for us</i>
Saints Henry II and Cunegunda, Spouses and Emperors,	<i>Pray for us</i>
Saint Stephen and Blessed Gisella, Spouses and Monarchs,	<i>Pray for us</i>
Saint Isadore the Farmer and Saint Mary of the Head, Married Laborers,	<i>Pray for us</i>
Blessed John and Thecla Hashimoto, Married Martyrs and Parents of Martyrs,	<i>Pray for us</i>
Blessed John Yu Jung and Lutgarda Yi Sun-I, Spouses and Martyrs,	<i>Pray for us</i>
Saints Louis Martin and Zélie Guérin, Spouses and Parents of Saints,	<i>Pray for us</i>
Blessed Victoria Rasoamanarivo, Faithful Wife,	<i>Pray for us</i>
Saint Franz Jägerstätter, Husband and Martyr,	<i>Pray for us</i>
Saints Luigi and Marie Beltrame-Quattrocchi, Spouses,	<i>Pray for us</i>



A Prayer for Couples by St. John Paul II

God, from whom all fatherhood in heaven and on earth comes,
Father, you are love and life,
make every human family on earth become,
through your Son, Jesus Christ, "born of woman,"
and through the Holy Spirit, source of divine charity,
a true sanctuary of life and love
for generations that always renew themselves.

Let your grace guide the minds and deeds of the spouses
towards the good of their families
and all the families in the world.

Let the younger generation find strong support in the family,
for their humanity and their growth in truth and love.

Let love, strengthened by the grace of the sacrament of marriage,
prove stronger than any weakness or crisis,
through which our families sometimes pass.

Finally, we ask you through the intercession of the Holy Family of Nazareth,
that the Church in the midst of all the nations of the earth
can fruitfully fulfill its mission
in and through the family.

You, who are life, truth and love,
in the unity of the Son and the Holy Spirit.

Amen.

"The good God gave me a father and a mother worthier of heaven than of earth" (S. Thérèse of Lisieux, Letter 261).

